595 184 171 589 But a /35 cont./ contrast vigorous in other ways sets Seksawa as a bloc, as well as in addition all their neighbors of the Dir of Imintanout, against the Arab tribes of the plain, such as the Ud Besseba^c, essentially polygamous. A recent study has even revealed an incontestable fact in these mountains: the frequency of celibacy. In relation to married people, and including nubile adolescents, widows, and divorced persons, there would be a third of the men single, half of the women. Nothing can be established from such figures, lacking a specialized investigation. But they should at least be noted here for the lie that they directly give to certain preconceived ideas.

562 [343] [712] [593] All the Seksawa women have the storeroom keys. They demand them. Whoever refuses them to them sees them abandon the conjugal life, which is ridiculous and costly for the frustrated husband. Public opinion attributes this trait to a character prone to domestic disputes, but which they know how to make up for by other talents: that of sorceress, for example, or of clever champion at trials, or again, as the adage says, of nocturnal beauty capable of furnishing during the day the work of a beast of burden! Finally, she is a Tasseksiwit: and that suffices. The tribe comments, with an amused and secretly admiring indulgence, on these traits, which, it thinks, differentiate it from all its neighbors: the Gedmiwa or those beyond the Tichka. For example, the Idaw Kais or the a. Tkssit, among whom, it is said, ten to fifteen foyers can live together without quarreling, or these Idaw Mh'mud where the masculine institution of the agadir /collective storehouse/ flourishes (1).

184 343 712 [829]

1. There is only one agadir operating among the Seksawa, that of Ikis. Remains of a ruined agadir at Iguntar. Cf. Lieut. P. Dupas, "Note sur les magasins collectifs du Haut Atlas occidental /Note on the collective storehouses of the western High Atlas/," Hesp., 1929, pp. 303 sq. The wealth of the I. Mh'mûd in agadir-s contrasts with the quasi-absence of them among the Seksawa, where there were some perhaps, if one

A, A1 [See 3: Dupas, this file--Analyst]